sequence there is seems to be due to a vague and
false imitation of the connections of waking life, a
subconscious mimesis, but this imitative sequence is-
shadowy and imperfect, fails and breaks always and-
is often wholly absent. We see too that the dream-
consciousness seems to be wholly devoid of that
control which the waking consciousness exercises *to*
a certain extent over life-circumstances; it has the
Nature-automatism of a subconscient construction.
and nothing of the conscious will and organising:
force of the evolved mind of the human being,
Again the evanescence of a dream is radical and one
dream has no connection with another; but the
evanescence of the waking life is of details,—there-
is no evidence of evanescence in the connected-
totality of world-experience. Our bodies perish but
souls proceed from birth to birth through the ages:
stars and planets may disappear after a lapse of
aeons or of many light-years, but universe, cosmic
existence may well be a permanent as it is certainly
a continuous activity; there is nothing to prove that
the Infinite Energy which creates it has an end or a
beginning either of itself or of its action. So far
there is too great a disparateness

between dream-life
and waking life to make the analogy
applicable.

But it may be questioned whether
our dreams
are indeed totally unreal and without
significance,.
whether they are not a figure, an image-
record or a
symbolic transcript or representation of
things that
are real. For that we have to examine,
however
summarily, the nature of sleep and of
dream